From: IN%"kaamran@sun14.vlsi.uwaterloo.CA" 24-NOV-1993 11:35:00.02

```
                _________________________________________
               |                                         |
               |         ||           ||     | ||        |
               |  o_,_7 _||   . _o_7 _||  4_|_||   o_w_, |
               | ( :   /     (_)    /             (   .  |
               |_________________________________________|
```

Abu Hurairah or Paul?

Perhaps you have heard of the name "Paul" (spelling?). There was a Paul as the disciple of Jesus. But this famous Paul is not that one. He is a person who (some say) did not see Jesus himself except in his dreams. He was against the christians on those days, and after a revelation in a dream, he became christian, and he became the father of todays' christianity. Nobody asked him those days:

> Where have you been my son when Jesus was on the cross?
> Why do you claim that you can now expand, explain, and
> defend the religion which you fought for a few years?

My point is that: He became the base of christianity and the source of revelation. Everything, then, came through him. Several rules and theology of christianity, all came through his sentences which were not in the original religion at the beginning. How many sentences, you think, caused christians to deviate from their true roots?

There is a person named as Abu Hurairah whose history I will bring after a while. This man says himself:

1.113:

Narrated Abu Huraira:

There is none among the companions of the Prophet who has narrated more Hadiths than I except 'Abdallah bin Amr (bin al-'As) who used to write them and I never did the same.

All nine volumns of Sahih Bukhari contains 7068 traditions. From these traditions, about 1100 traditions are narrated from this man, in other words, 15.56% of the whole traditions in Sahih Bukhari (almost 1/6). (I will soon give you the number of traditions narrated by Abu Hurairah in Sahih Muslim.)

As I showed on "Abu Huraira or Loui Pasteur", he contradicted himself as well as science. The following hadith is another one where he clearly narrates a hadith which is not in accordance with what Aisha and Umm Salamh narrate. If we accept that Aisha and Umm Salamh were in the house of the prophet more than any other wives, we can easily see the problem here.

{This is in page 81, in a section titled as:
Is a fasting person gets up in the morning in the state of
Janaba (will his fast be valid?) }

This hadith is translated by the translator ONLY up to the end of the first paragraph. He then stopped translating. However, the arabic text is still there. The rest is my own translation. If you do not want to trust me, I suggest you refer to the arabic text. In addition, I will bring you more sources for the explanation and translation I made.

3.148

Narrated Aisha and Umm Salam: At times Allah Apostle (may peace be upon him) used to get up in the morning in the state of Janaba after having sexual relations with his wives. He would then take a bath and fast.

Marwan said to Abdu-arrahman ibn Hareth: Swear to God that by (hearing)
this, Abu Huraira will scream. At this time, Marwan was in Madinah.
Abu Bakr said: Abd-arrahman did not like this. Then it happened that
we gathered in Dhi-Hulaifah where Abu Hurairah had a piece of earth.
Abd-arrahman told Abu Hurairah: I am telling you this, and if Marwan
did not ask me (by swear) for this, I would not have been mentioning
this to you. Then he mentioned the (traditions) narrated by Aisha and
Umm Salamh. He (Abu Hurairah) said: al-fadhl Ibn Abbas narrated me so
and he is more knowledgeable. Hammam and Ibn Abdullah Ibn Umar narrated
from Abu Hurairah that the prophet ordered for opening the sawm (and
not to fast), (obviously) the first chain (from Aisha and Umm Salam) is
more trustable.

The above traditions are taken from:

The translation of the meaning of Sahih al-Bukhari
Arabic-English
Dr. Mohammad Muhsin Khan
Islamic University, Medina al-Munawwara

Kaze Publications.
1529 North Wells Street, Chicago. ILL.60610(USA)
(3rd revised, 1977)(4th revised Edition, March 1979)

Call Number(In library of Waterloo university): BP135.A124E54
****

From: asabati@sol.UVic.CA (ahmad)

In article elrabaa@sun14.vlsi.uwaterloo.ca (M. ElRabaa) writes:
```
>      Again Kamran is spelling his misconceptions into the net ...
>
>      1) Abu-Hurirah (RA) stayed very close to the Prophet (alihi
                                ^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^
>      assalato wassalam) for few years, he did not go to markets
       ^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^
                                  ^^^^^^^^^^
```
Dear Brother Mohammad, I would like to ask you the following question:

Do you know for how long Abu-Hurirah Has stayed with the Prophet?

The answer is found in the following sunni referances:

1. al-Milala wa al-Nihal, by iben al-Jawzia, Pub. Egypt.
2. Sirat iben Hisham, Pub. Egypt.

Abu-Hurirah became a moslem only two years before the Prophet (s.a.w) died.
Therefore, How can he report some 2000 hadith in the Saheeh al-Bukhari
alone, while there are olny very few hadiths are reported by Imam Ali, Imam
Al-Hasan,Imam al-Husain, or Fatimah al-zahrah. How would you explain such
things ? I am intrested in your objective and scientific answer supported
by some referances.

```
>      Prophet (alihi assalato wassalam) almost 24 hrs a day !!!
>      That is why he narrated a lot of ahadith ...
>
>      2) He also narrated a lot of ahadith which he heard from
>      other sahaba (RAA) ... sahaba were good muslims and trusted
>      each other, so he took some ahadith from the sahaba ...
>
>      As for the example of contradiction Kamran gives, all I can
>      say is this, go and check a fiqh book !!!
>
>      I mentioned this before several times ... to make a ruling
>      of ahadith, you have to check fiqh books ... it is not
>      a straight forword matter ... if someone is interested
>      and does not have a fiqh book (like Fiqh El-sunnah) pls
                                     ^^^^^^^^^^^^^^^^^^^^^
```
Dear brother, I have The above mentioned book, Fiqh al-sunnah, by Said
Sabiq, Published in Egypt. Would you kindly give me the page number so that
I could look by myself.

On the other hand, since you have Fiqh al-Sunnah book please notce that when Said Sabiq (one of very respected sunni scholars and the auther of the well konwn books such as the above mentioned book) talk about some issues , he some time refer to the Shiat point of view of that issue. For example : Zawaj al-Mutah, Qanoon al-Hawal al-Shakhesaih (the Low of Marriage).Also, notice his tone when he talk about the shiat moslems or scholars!

Please, after you look at the above two chapter of the book let me know what you think.

AHMAD
UNIVERISTY OF VICTORIA
VICTORIA, BC, CANADA

****

From: IN%"kaamran@sun14.vlsi.uwaterloo.CA" 5-DEC-1993 14:28:43.53
Subject: Statistical numbers
The only hadith in this article was taken from:

The translation of the meaning of Sahih al-Bukhari
Arabic-English
Dr. Mohammad Muhsin Khan
Islamic University, Medina al-Munawwara

Kaze Publications.
1529 North Wells Street, Chicago. ILL.60610(USA)
(3rd revised, 1977)(4th revised Edition, March 1979)

Call Number(In library of Waterloo university): BP135.A124E54

Among all sahabah and those who visited the prophet, only a few narrated MOST of the traditions inside Sehah. Their number is fewer that the number of fingers. While other traditions say that at least 1400 people were acompanied the prophet in Hudaybiyah. The Madinah itself had more than 3000 inhabitants.In the Battle of Macca (Fath-al-mobeen), more than 10,000 people were participant. In the last Hajj of the prophet, more than the same number were with the prophet. From all of these people, only a few have been mentioned inside Sehah. Some of these people, such as Abu Hurairah were converted to Islam only three years before the death of the prophet. Another, for example, is Aisha, the mother of faithful. She narrated a lot of traditions too. Let see how old she was:

5.236:

Narrated Hisham's father:

Khadija died three years before the Prophet departed to Medina. He stayed there for two years or so and then he married 'Aisha when she was a girl of six years of age, and he consumed that marriage when she was nine years old.

Some simple computations say that:

1)- The prophet engaged with Aisha one year before his movement to Madinah. (One year before Hijrah). At that time, Aisha was six years old. (Another hadith narrated by Aisha herself says that she was playing with baby-tools on those days.)

2)- The prophet married her in the SECOND year of Hijrah, when Aisha was 9 years old.

3)- Assuming that the prophet lived only 10 years after Hijrah, Aisha lived only 8 years with the prophet in her adult age.

One more point should be added that , as I will give the exact references, a female easily forgets exact wordings, or the words themselves. This is the nature of woman. Aisha did not have

a superior nature of humanity too. It is normal to expect that she might have forgotten some of traditions in its true form.

Let us see some numbers now. I am going to give you some statistics about the number of traditions narrated by different people. I do not claim these numbers are accurate, since I did not count them by finger. The only persons whose traditions are counted by me and in person is Ali-Ibn-Abitaleeb and his sons. Some of traditions which are written repeatedly by Imam Bukhari are also considered in the following numbers. As the result, you have to sometime reduce 100 from them.

Total number of traditions in 9 volumns of Bukhari: 7068

Aisha the mother of faithful: 1250 (17.68%)

Abu Hurairah: 1100 (15.56%)

Ibn-Umar, son of Umar: 1100 (15.56%)

Anas-Ibn-Malik: 900 (12.73%)

Abdullah-Ibn-Abbas: 700 (9.9%)

Jobair-Ibn-Abdullah: 275 (3.89%)

Abu-Musa-Ashari: 165 (2.33%)

Abu-Said-Al-Khedri: 130 (1.84%)

Ali-Ibn-Abitaleeb: 79 (1.11%)

Umar-Ibn-Khattab: 50 (0.71%)

Umm Salamh: 48 (0.68%)

Abdullah-Ibn-Masud: 45 (0.64%)

Muawiyah-Ibn-Abusofyan: 10 (0.14%)

Hasan-Ibn-Ali: 8 (0.11%)

Ali-Ibn-Husain: 6 (0.08%)

Husain-Ibn-Ali: 2 (0.03%)

-- (83% on the whole)

As you can see, there is so few traditions narrated from Ali-Ibn-Abitalib, and specially his sons. I have not given other numbers for other narrators, yet. The author of this book, Imam Bukhari was living in the life time of Imam Bagher, son of Ali-Ibn-Husain, and Imam Jafar. He did not narrate ONE single hadith from them. This is when that Imam Jafar and Imam Bagher were narrating hadith from their fathers up to Ali-Ibn-Abitaleeb and finally from the prophet himself. In other words, Imam Bukhari did not accept that these sons of Ali-Ibn-Abitaleeb are WORTHY of narrating hadith, and he thought that they are liars.

If you look at the sources of Hadith of shiat, you will find that these people were not silent. They narrated a lot traditions from their fathers up to Ali-Ibn-Abitaleeb, and finally from the prophet. Is it not interesting?
****

From: kaamran@sun14.vlsi.uwaterloo.ca
Subject: Abu Huraira (Part 1: A confession?)

The following hadith is not strange as far as the content of the hadith goes. At the beginning, Abu Huraira is narrating the hadith from the prophet. When people asked him whether he heard this hadith from the

prophet or not, he said that he did not, and he narrated by his ownself.

1)- What I would like you to do for me is to use your keyboard and clearly partition the first hadith to two parts:

a)- The part that is spoken by the prophet, and
b)- the part that is spoken ONLY by Abu Hurairah.

2)- I would like you to clearly tell me why people asked him whether these words are spoken by the prophet. As far as my knowledge says, people asked this question only if the hadith was really strange to them, such as the traditions which are talking about future and some events which were unbelievable for them, and is taking place these days. What was strange in this hadith, and why people asked Abu Huraira whether he is telling what he heard from the prophet or not.

3)- I would like you to clearly tell me what would have happened if people did not ask Abu Huraira whether any part of the hadith is truly spoken by the prophet or not.

4)- If people did not ask Abu Huraira whether the hadith is told by the prophet or not, apparently, people would have considered the whole hadith as the words of the prophet. The truth was, in any case, that Abu huraira said something of his own and attached some EXTRA words to a hadith narrated (perhaps) spoken by the prophet. I would like you to clearly tell me why do you trust such person who adds some words of his own to the words of the prophet.

5)- Would you kindly quote all the traditions which are narrated by Abu Huraira and accepted by Imam Bukhari and Muslim, and clearly draw a line between parts which are spoken by the prophet and the words spoken by Abu Huraira.

I really do not understand how a man allows himself to say something which has not heard from the prophet and to attach it with prophet words without even warning in advance. Or, why he tells something of his own before clearly stating at the beginning of his own words that these are his words and not the prophet?

The second example clearly shows that Abu huraira has added to what the prophet (probably) said. How about cases where nobody has reported the something is extra given by Abu Huraira?

```
-------
7.268:
-------

Narrated Abu Huraira:
         ^^^^^^^^^^^
"The Prophet said, 'The best alms is that which is given when one is
 ^^^^^^^^^^^^^^^^
rich, and a giving hand is better than a taking one, and you should
start first to support your dependents.' A wife says, 'You should
either provide me with food or divorce me.' A slave says, 'Give me
food and enjoy my service." A son says, "Give me food; to whom do you
leave me?" The people said, "O Abu Huraira! Did you hear that from
                             ^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^
Allah's Apostle ?" He said, "No, it is from my own self."
^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^
```

I would like to know why Abu Huraira USED TO add some other places as well?

```
--------
7.492:
--------
```

Anas bin Malik said:

Allah's Apostle said, "Do not make drinks in Ad-Dubba' nor in al-Muzaffat. Abu Huraira used to add to them al-Hantam and An-Naqir.
^^

The above hadith is taken from:

The translation of the meaning of Sahih al-Bukhari
Arabic-English
Dr. Mohammad Muhsin Khan
Islamic University, Medina al-Munawwara

Kaze Publications.
1529 North Wells Street, Chicago. ILL.60610(USA)
(3rd revised, 1977)(4th revised Edition, March 1979)

Call Number(In library of Waterloo university): BP135.A124E54
*** ***

From: kaamran@sun14.vlsi.uwaterloo.ca
Subject: Abu Huraira (Part 2: The origin of Abu Huraira?)

Sunni brothers usually quote a few verses from Quran to show that the sahabah who participated in the pledge of Hudaibyia have high standard (virtue) and are considered very respectfully. Fine. I do not want to discuss the correctness of this interpretation and understanding here.

Did you know that Abu Huraira was not muslim on those days, and was not among muslims on those days, and certainly did not witness the plegdge of Hudaibyia? Yes, Abu Huraira never witnessed the plege of Hudaibyia.

Abu Huraira was a Jew, became muslim on the day of Khaibar which took place one year after the pledge of Hudaibyia, and spent ONLY three years with the prophet.

1)- Abu Huraira became muslim on the day of Khaibar. This is testified by Jabir ibn Abdullah. (Second hadith)

>>> Abu Huraira came to the Prophet during the day of Khaibar.

I do not need to emphasize this point that the battle of Khaibar took place between muslims and Jews. Abu Huraira was a Jew before he became muslim.

2)- Abu Huraira was with the prophet only three years. (He himself testifies in the first hadith.)

>>> I enjoyed the company of Allah's Apostle for three years

3)- Perhaps, you better know how others greeted him when he became muslim on that day.

4.789:

Narrated Abu Huraira:

I enjoyed the company of Allah's Apostle for three years, and during
^^
the other years of my life, never was I so anxious to understand the (Prophet's) traditions as I was during those three years. I heard him saying, beckoning with his hand in this way, "Before the Hour you will fight with people who will have hairy shoes and live in al-Bariz." (Sufyan, the sub-narrator once said, "And they are the people of al-Bazir.")

5.458:

Narrated Jabir bin 'Abdullah:

That he fought in a Ghazwa towards Najd along with Allah's Apostle and when Allah's Apostle returned, he too, returned along with him. The time of the afternoon nap overtook them when they were in a valley full of thorny trees. Allah's Apostle dismounted and the people dispersed amongst the thorny trees, seeking the shade of the trees. Allah's Apostle took shelter under a Samura tree and hung his sword on it. We slept for a while when Allah's Apostle suddenly called us, and we went to him, to find a bedouin sitting with him. Allah's Apostle said, "This (bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me, 'Who can save you from me?, I replied, 'Allah.' Now here he is sitting." Allah's Apostle did not punish him (for that).

Through another group of narrators, Jabir said, "We were in the company of the Prophet (during the battle of) Dhat-ur-Riqa', and we came across a shady tree and we left it for the Prophet (to take rest under its shade). A man from the pagans came while the Prophet's sword was hanging on the tree. He took it out of its sheath secretly and said (to the Prophet), 'Are you afraid of me?' The Prophet said, 'No.' He said, 'Who can save you from me?' The Prophet said, Allah.' The companions of the Prophet threatened him, then the Iqama for the prayer was announced and the Prophet offered a two Rakat Fear prayer with one of the two batches, and that batch went aside and he offered two Rak'a-t with the other batch. So the Prophet offered four Rakat but the people offered two Rakat only." (The sub-narrator) Abu Bishr added, "The man was Ghaurath bin al-Harith and the battle was waged against Muharib Khasafa." Jabir added, "We were with the Prophet at Nakhl and he offered the Fear prayer." Abu Huraira said, "I offered the Fear prayer with the Prophet during the Ghazwa (i.e. the battle) of Najd." Abu Huraira came to the Prophet during the day of Khaibar.
^^^

5.544:

Narrated 'Anbasa bin Said:

Abu Huraira came to the Prophet and asked him (for a share from the Khaibar booty). On that, one of the sons of Said bin al-'As said to him, "O Allah's Apostle! Do not give him." Abu Huraira then said (to the Prophet) "This is the murderer of Ibn Qauqal." Sa'id's son said, "How strange! A guinea pig coming from Qadum Ad-Dan!"
^^
Narrated Abu Huraira: Allah's Apostle sent Aban from Medina to Najd as the commander of a Sariya. Aban and his companions came to the Prophet at Khaibar after the Prophet had conquered it, and the reins of their horses were made of the fire of date palm trees. I said, "O Allah's Apostle! Do not give them a share of the booty." on, that, Aban said (to me), "Strange! You suggest such a thing though you are what you
^^^
are, O guinea pig coming down from the top of Ad-Dal (a lotus tree)!
^^^
"On that the Prophet said, "O Aban, sit down ! " and did not give them any share.

5.545:

Narrated Said:

Aban bin Said came to the Prophet and greeted him. Abu Huraira said, "O Allah's Apostle! This (Aban) is the murderer of the Ibn Qauqal." (On hearing that), Aban said to Abu Huraira, "How strange your saying is! You, a guinea pig, descending from Qadum Dan, blaming me for
^^

```
  (killing) a person whom Allah favored (with martyrdom) with my hand,
  and whom He forbade to degrade me with his hand.'
***************************************************************************

From: kaamran@sun14.vlsi.uwaterloo.ca
Subject: Abu Huraira (Part 3: His mental and physical conditions)

1)- After Abu Huraira became muslim, he did not have anything. He used
    to ask people to recite a verse of Quran, not because he wanted to
    benefit the Quran. He wanted the person to feel religiously close
    and ask Abu Huraira for a dinner or lunch. This is well known
    phenomena as "Comibing stomach and religion". (Or combing religion
    with the money, stomach, power, ... or with trivial things)

2)- Even people did not believe that such person can narrate so many
    traditions. {No reference now: It has been told that Abu Huraira
               narrated 40,000 traditions during his life time. Dinving
               such number of traditions to three years of his
               companionship will result to 36 traditions per day (!!!).
               A reference I gave a few weeks ago confirms that he,
               himself, has confessed that nobody among the sahabah
               has narrated as many traditions as he did. Knowing this
               fact that he is the second person in rate of narrating
               hadith in Bukhari and Muslim, we conclude that he must
               have narrated more traditions than is recorded in these
               two books.}

    In one given hadith, he, himself, has confessed that people accused
    him of madness.

3)- Interesting point is that there is NO single hadith narrated by
others as the merit of Abu Huraira. If you search the whole Bukhari
and Muslim as the merit of Abu Huraira, whatever hadith you see about
his companionship with the prophet, and his so called knowledge is
narretd by him ALONE. On the other hand, when you read the merit of
Ali-Ibn-Abitaleeb (Salman, Umar, Zubair, ...), you can see that there
were different narrators to say one hadith for Ali-Ibn-Abitaleeb (Or
others). This does not happen with Abu Huraira at all. All the
traditions like:

      I was a good boy, I did this and that

were narrated ONLY by Abu Huraira. I am asking you to tell me if you
accept the testimony of person in the court saying that he is a good
boy.
-------------------------------------

     -------
     5. 57:
     -------

     Narrated Abu Huraira:

  The people used to say, "Abu Huraira narrates too many narrations." In
                           ^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^
  fact I used to keep close to Allah's Apostle and was satisfied with
  what filled my stomach. I ate no leavened bread and dressed no
  decorated striped clothes, and never did a man or a woman serve me,
  and I often used to press my belly against gravel because of hunger,
  and I used to ask a man to recite a Quranic Verse to me although I
      ^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^
  knew it, so that he would take me to his home and feed me. And the
  ^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^
           ^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^
  most generous of all the people to the poor was Ja'far bin Abi Talib.
  He used to take us to his home and offer us what was available
  therein. He would even offer us an empty folded leather container (of
  butter) which we would split and lick whatever was in it.

     -------
     7.343:
     -------
```

Narrated Abu Huraira:

I used to accompany Allah's Apostle to fill my stomach; and that was
^^^
when I did not eat baked bread, nor wear silk. Neither a male nor a
female slave used to serve me, and I used to bind stones over my belly
and ask somebody to recite a Quranic Verse for me though I knew it, so
^^^
that he might take me to his house and feed me. Ja'far bin Abi Talib
^^
was very kind to the poor, and he used to take us and feed us with
what ever was available in his house, (and if nothing was available),
he used to give us the empty (honey or butter) skin which we would
tear and lick whatever was in it.

9.425:

Narrated Muhammad:

We were with Abu Huraira while he was wearing two linen garments dyed
with red clay. He cleaned his nose with his garment, saying, "Bravo!
Bravo! Abu Huraira is cleaning his nose with linen! There came a time
when I would fall senseless between the pulpit of Allah's Apostle and
'Aisha's dwelling whereupon a passerby would come and put his foot on
my neck, considering me a mad man, but in fact, I had no madness, I
^^^^^^^^^^^^^^^^^^^^^^^^ ^^^^^^^^^^^^^^^^^^
suffered nothing but hunger."
^^^^^^^^^^^^^^^^^^^^^^^^^^^

7.287i:

Narrated Abu Huraira:

Once while I was in a state of fatigue (because of severe hunger), I
^^^
met 'Umar bin al-Khattab, so I asked him to recite a verse from
Allah's Book to me. He entered his house and interpreted it to me.
(Then I went out and) after walking for a short distance, I fell on my
face because of fatigue and severe hunger. Suddenly I saw Allah's
Apostle standing by my head. He said, "O Abu Huraira!" I replied,
"Labbaik, O Allah's Apostle, and Sadaik!" Then he held me by the hand,
and made me get up. Then he came to know what I was suffering from. He
took me to his house, and ordered a big bowl of milk for me. I drank
thereof and he said, "Drink more, O Abu Hirr!" So I drank again,
whereupon he again said, "Drink more." So I drank more till my belly
became full and looked like a bowl. Afterwards I met 'Umar and
mentioned to him what had happened to me, and said to him, "Somebody,
who had more right than you, O 'Umar, took over the case. By Allah, I
asked you to recite a Verse to me while I knew it better than you." On
that Umar said to me, "By Allah, if I admitted and entertained you, it
would have been dearer to me than having nice red camels.

The above traditions are taken from:

The translation of the meaning of Sahih al-Bukhari
Arabic-English
Dr. Mohammad Muhsin Khan
Islamic University, Medina al-Munawwara

Kaze Publications.
1529 North Wells Street, Chicago. ILL.60610(USA)
(3rd revised, 1977)(4th revised Edition, March 1979)

****

From: imran@panix.com (Imran Anwar)
Subject: Re: Abu Huraira (Part 3: His mental and physical conditions)

Djamel has posted an attack on the posting about Abu Huraira that bears to be responded to . Djamel. If someone has SUPERHUMAN abilities all of a sudden would you not be suspicious. We do not hear that Abu Huraira was a man with a SUPER memory before he met the Prophet. Suddenly, he comes to Hazrat Muhammad (SAAS), spenmds three years with him and can remember EVERYTHING by some MAGICAL powers.

It has nothing to do with someone trying to make people shia or sunni by questioning the baloney that Abu Huraira was spewing. This man was using his BRIEF time with the prphet (SAAS) for PERSONAL gain and to continue to GAIN INFLUENCE every time something came up that required an opinion HE was the one who came up with some HADEES he SUDDENLY FUILLY REMEMEBRED.

In particular he HATED Aisha and it is a matter of record that he made up HADEETH that Aisha DIRECTLY contradicted.

This man's super memory came into existence after the Prophet's death when suddenly from a PC XT type brain his mind became like a 486/33MHz with a CD-ROM built in with the entire encyclopaedia of Hadeeth. ANY subject, ANY time, he would recall something that no one lese knew or had heard before. Wow!

The likelihood of this man doing it for personal gain, influence, and political/social motivation is very high and we should be wary of that instead of questioning the motive of someone who raised these points.
****

From: kaamran@sun14.vlsi.uwaterloo.ca
Subject: Re: Abou Huraira

> Article: 7885 of soc.religion.islam
> From: U58369@uicvm.uic.edu

> For example they ask: How could one
> man narrate so many hadiths?

Aysha (respected mother of believers) narrated more than Abu Huraira in Sahih Bukhari. Ibn Umar narrated the same as Abu Huraira in Bukhari. I gave all these numbers in an article titled as

Statistical numbers.

I did not ask why Ayesha narrated so many hadith from the prohet. I did not ask why Ibn-Umar narrated so many hadith, or Ibn-Abbas, or others. I asked:

How a person who was with the prophet less than three years has narrated so many traditions?

The rest is ignored since you misunderstood the original question from the base.

> Abu Huraira only narrated 5,374 hadiths.

Let us assume that Abu Huraira was with the prophet full three years.

5,374/3 = 1791.33 traditions per year,

1791.33/(365-11)= 5.06 traditions per day.

You tell me how? How a man did this every day? Why he was so dedicated while much more better people such as Umar, his son, Ibn Abbas and Abu Bakr did not accomplish such? (with the same density as Abu Huraira, 5 hadiths per day?)
Not to mention that Abu Huraira narrated more than any other sahabah, based on his testimony. Some say that he narrated around 40,000 traditions. Even people who were living around him on that time were

surprised by this man and his narrations (based on the testimony of Abu Huraira himself.)

Another part is why such man has narrated similar traditions to old testement? (parts which were clearly rejected by islamic theology?)
****

From: shaun@dt.wdc.com (Shaun Astarabadi)
Subject: Re: Abu Huraira (Part 3: His mental and physical conditions)

In <2ghvfa$3nd@gap.caltech.edu> djamel@gemini.ldc.lu.se writes:

```
>>miracle for Abu Huraira to get super memory?
>>
>   Now you seem to recognize your lack of knowledge. Did you know that
>   the companion and cousin of the prophet SAAS Abdullah Ibn Abbas has
>   got from the prophet his blessings and once  sweeped his chest with
>   his hand and prayed  Allah for  him saying:" Allahumma faqqihhou fi
>   ddini wa 'allimhou min ta'ouili l kitabi" (i.e. Oh Allah give know-
>   ledge in the religion and make him interprete the book)?and by some
>   miracle Ibn Abbas became Hibr l oumma (the imam of the nation),that
>   was one of the miracles of the prophet SAAS. In almost the same way
>   the prophet SAAS made a prayer once for Abu Huraira whn he complai-
>   ned to him his shortage in memoizing.
:
```

As you noted, Ibn Abbas (r) is recognised, even by other sahabah that he knew "taaweel" (interpretation) of the Quran. This is different from memorizing of it. Many people, even today, memorize the whole Quran, that does not mean the know the TRUE meaning behind all that is in it. Ali ibn AbiTalib (as) was another who said that there was no aya in the Quran that he didn't know when it was revealed or why it was revealed and what it meant. The other Sahabah recognised this about these persons and there are (mutawatir) hadeeths supporting their knowledge.

Now, on Abu Huraira. Although no one thinks/claims that he knew "taaweel" of the Quran, you did not show any proof that he got his memory-powers after the prophet (sawaws) prayed for him. I would ask you to produce the reference(s) in that regard, preferably a mention by other sahabah on these special attributes of Abu Hurairah, as opposed to him describing himself.

I would like to make a further correction, Abu Hurairah after less than three years with the prophet (sawaws), did not or avoided telling hadeeths during the periods of the first three "khulafaa al rashideen", at least. His hadeeth telling was mainly during Mu'awiya's time and later - this is at least 30 years after the prophet. So he kept all these 3000 +/- hadeeths in his heart without telling others about them for all this time. The proof to what I am saying is that Abu-Bakir, Omar and Uthman (r) did not allow telling and recording of hadeeths. There is a report, in it Abu Hurairah is asked if he told such hadeeth in the time of Uthman? He said that he wouldn't dare to, and that they would have hit/spank him if he did!!

There is nothing holy about any of the personalities of the sahabah, in particular Abu Hurairah, that should prevent someone searching for the truth to investigate and re/evaluate their actions. They were human beings capable of errors at various levels, this is not to say that Allah (swt) won't forgive their errors, if He chooses. However, if we are to follow their act, in this life, we must be clear in conscience that they don't deserve to be mistrusted, after studying the evidence. For if it becomes evident that they should be mistrusted, then one's brain (a gift from Allah) would (should) direct us not to use them as a guide, particularly, in what seems suspicious.